

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 793.—VOL. XVI. [Registered as] SATURDAY, MARCH 21, 1896. [A Newspaper.] PRICE TWOPENCE.

NOTES BY THE WAY.

'Borderland's' lively notes on 'More Experience in Psychic Photography: The Recognition of the Spirit Pictures' help to clear the air, but not much. People will so persist in differing as to a photograph being a likeness: and some appear to have a wonderful ability to read likenesses into pictures. We are afraid that spirit portraits on cards will be as uncertain a quantity as clairvoyant portraiture at public meetings. We must say, too, that 'Borderland' very much emphasises this uncertainty by its poor attempts at reproductions. The faces are hardly visible at all.

'The Medium,' dating from Los Angeles, California, is a pleasant little paper of its kind, very small in size, and very limited in its general range, but healthy in tone, with a bias in favour of Rationalism. A note on the decline of Hell has, we are glad to say, universal application. It is as true in London as in Los Angeles, or anywhere:—

It is well to stop and take note occasionally of the change of tone and of sentiment with reference to the old-fashioned orthodox hell. Many of us remember—not so long ago, either—the blood-curdling stories of a literal lake of fire prepared for those who disbelieved in the Churches—how the orthodox ministers would work themselves into spasms of frenzy in depicting the horrors of that hell created through the cruel instincts of bigots for the purpose of terrifying the souls of men and making them abject subjects of their systems of theology. 'Of course,' said a noted preacher, the other day, 'God never intended to burn people forever.' Truly, this is something to be thankful for. The elimination of hell is now an almost accomplished fact. Only in rare instances are so-called teachers of Christianity so ignorant, so cruel, so lost to all the finer instincts of humanity as to preach such a doctrine. Free thought is permeating the minds of men—slowly it is true, but, nevertheless, surely—and lifting them up from the pit of eternal damnation into the sunlight of reason, of truth, and of love.

'Answers' for February 29th has about a dozen brief 'ghost stories.' Some of them are probably home made, but others seem to be genuine narratives. In any case, they show how active the subject is. Perhaps the following is the best and most veracious story:—

WHO WAS THE GUEST?

It was the custom in a certain family to place an extra chair and knife and fork at dinner. Their tradition was that, if every chair was occupied, some calamity would immediately follow. One evening I dined with them. On my right was a charming girl; on my left an elderly man, well dressed and extremely interesting in appearance. I spoke once or twice to him; but as he only bowed, I thought he was deaf and dumb, so I devoted myself to the young lady.

When we arose for the ladies to go, the gentleman on my left had disappeared! I appealed to my host for particulars as to his identity, when, to my utter mystification, he solemnly assured me that the chair on my left was 'the empty one.'

Mr. Coryn, at Croydon, seems to have impressed the Theosophists with an Address on Spiritualism as an un-

mitigated evil. We do not know whether that was the announced title of his Address. It was, at any rate, its actual subject. At one extreme stands Old Orthodoxy; at the other extreme New Theosophy; and both pour out upon us the vials of their horror and oburgation. O. O. says it is all Demonism, while N. T. assures us it is all Astralism: but both are too sweeping, both need perspective. The picture they paint is like a Japanese drawing—all on the flat: and there is not even a middle distance in any artistic sense. In fact, Theosophy is sadly lacking in Art. It reminds one of nothing so much as the boxes that please children, one within another, to the number of a dozen or so; and, when all the peeling is over, we have to go all the way back and begin all over again. And somehow one never seems to get any forwarder.

But we beg Mr. Coryn's pardon, for keeping him waiting. Here is a report of his Address:—

There were several possible causes, Mr. Coryn said, which might produce these spiritualistic phenomena, but none of these did he believe to be anything but evil. One was the lower natures of the dead communicating through the medium, another was the power the medium possessed of looking upon the astral plane, which was teeming with life, and where all that has ever been done or thought was photographed. The result of mediumship had always been disastrous to the medium, ending in the ruin of his health and moral character. No man had a right to give himself up to evil agencies. The only Spiritualism to be desired was true occultism, which was a closing of oneself to all but the Christ principle within each of us. Mediums force their consciousness on to the astral plane, occultists on to the spiritual plane, where all that is best in the dead dwells. We cannot communicate with them by dragging them down to us, but we can ascend to them. He had never heard in any one of the accounts of spiritualistic manifestations at séances or circles that the spirits had ever benefited anyone, or added one iota to the knowledge of the world.

Now that is what we call a Japanese picture—as ugly as it is flat. We do not recognise it as even 'something like.' Mr. Coryn is either paying the penalty of making a 'dead set' at Spiritualism, or he has been very unfortunate in his experiences.

The word 'electrography,' which is both ugly and inaccurate, has been greatly improved upon by the suggestion of the word 'radiography.' This brings out the close connection between the new art and 'radiant matter,' and is at once sufficiently general and sufficiently specific. Besides, *radiography*, *radiograph*, and *radiogram* are easy and pleasant words.

We most cordially commend to our readers Mr. Stead's really charming presentation of *Æsop's Fables*, No. 1 of 'Books for the Bairns.' There are two hundred clever pictures—three or four to each fable—and the text is in good large type. It costs only one penny, and ought to sell by the million. It is not necessary to praise these shrewd and witty stories, which, in our judgment, are as enlightening as they are entertaining. We should like to see a sixpenny edition, with more generous margins.

A rather uncommon pamphlet, published by Massina and Co., Melbourne, has reached us. Its full title is, 'Spiritualism: What and Whence is It? An independent investigation and exposition by a practical business man, John Scoullan, author of "Practical Book-keeping."' There is a slight note of eccentricity or self-will in it in regard to one or two side-issues, but, in the main, it is really a very straightforward setting-forth of the Spiritualist's case, with most wholesome advice to inquirers. There are seven chapters, with Introduction, &c. The subjects of the chapters are, 'The Origin of Modern Spiritualism,' 'Fact or Fraud—Which?' 'An Aggressive Force,' 'The Hostile Forces,' 'Scientist Opposition,' 'Religionist Opposition,' 'Mammonist Opposition.' The price is one shilling.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MORE MEDIUMS WANTED.—AN OFFER.

There are still two or three mediums on my list, but for one reason or another, mainly because they live in rather inaccessible parts, the interviews with them have not yet come off, and consequently the completion of the series is somewhat retarded.

But though I start with the statement that more mediums are wanted, I must not be understood to be inviting mediums not already interviewed to present themselves for dissection; I am well content to see at hand the close of my labours in that direction. The expression merely reiterates an assertion made often of late, emphasised again and again in 'LIGHT' by different correspondents, and confirmed in my own experience, that more good mediums are very greatly needed; and leads up to a suggestion which I beg leave of the Editor now to put forward.

There are more ways of making mediums than one, and I do not say the way I propose is superior to others, any more than that it is new. The fact, indeed, that it has been oftentimes followed already with considerable success is a point very much in its favour, and there is the further recommendation that by this method development is likely to be more systematic and more orderly than is always the case in the commoner process of development in circles, with its frequently accompanying contortions and convulsions. The mode I refer to is the artificial production of mediumship by means of mesmeric passes; or, perhaps, I should better please by saying, the promotion by that means of the development of mediumship.

Any persons desirous of development, and willing to find it by this agency, are invited to communicate with me, care of the Editor. There will be associated with me in the work Mr. Frank Randall, who is not only a powerful and sympathetic magnetist—or, as I think he prefers to call himself, psychologist—but a gentleman of most pleasing and confidence-inspiring personality. An application has been made to the London Spiritualist Alliance to grant the use of one of their rooms, and it may be assumed from the appearance of this notice that the request is acceded to. Beyond the obvious requirement that accepted candidates shall attend the sittings regularly and respect the simple but necessary regulations, one condition only is made, and that is that when phases of mediumship have been induced, the subjects shall remain with us a reasonable time to enable us to take such observations as we may require for the purposes of study or record. This is a moderate return which I am sure none will hesitate to promise. It is proposed to hand to the Editor of 'LIGHT' from time to time for publication, should he deem them of sufficient interest, records of the results achieved, with notes upon unusual or important phenomena that may be observed.

Mr. Randall—who, by the way, is a healer of power and success, and whose address is 16, Geddes-road, East Hill, S.W.—will attend with me at the next meeting of the Alliance on the 27th inst. at St. James's Hall, when we shall be pleased to confer, at the close, with any interested persons who may be present.

A NEW HYMN.—On our first page appears an advertisement of a new hymn, 'O Summerland,' words and music by William Acfield. Competent judges pronounce it as 'simply beautiful,' and we hear that it will be sung at the service in Cavendish Rooms on Sunday evening next.

PHENOMENAL SPIRITUALISM.

On Sunday evening last, at the Cavendish Rooms, Mortimer-street, W., Mr. T. EVERITT, the President of the Marylebone Association of Spiritualists, delivered an address on the subject of phenomena to a large gathering of the members and friends of the Association.

Mr. W. T. COOPER, the Vice-President, occupied the chair, and offered some introductory remarks, in the course of which he referred to the long and almost unique experience which Mr. Everitt had passed through in connection with the subject upon which he was about to speak.

A pianoforte solo (Grieg) having been gracefully rendered by Miss Butterworth, R.A.M., Mr. T. EVERITT addressed the meeting. He proposed, he said, to lay before the audience some of the evidences of the power spirits possessed over what was known as matter, by citing some of the more notable examples of physical phenomena that had fallen within the range of his observation, in connection with various celebrated mediums. He could not hope, however, in the short space of time at his disposal, to do anything like justice to the quality of the mediumship of those persons to whom he would refer in the course of his remarks. He had taken up the subject of physical phenomena for treatment on that occasion, because he considered that it was this phase of manifestation which had in the greatest degree tended to break down the scepticism and materialism of the present age. It was this department of psychological inquiry that had so puzzled and irritated men of science; it was this that had vanquished their opposition and scattered their theories like chaff before the wind.

Premising that the mediums to whom he proposed to refer that evening were those whom he had personally known, and of whose genuineness he was assured, Mr. Everitt said he would first take some examples of phenomena in connection with the mediumship of

DANIEL DUNGLAS HOME.

This medium, said Mr. Everitt, came to England in 1855, at which time he was about twenty-two years of age. On his arrival, he took up his quarters at Cox's Hotel, in Jermyn-street, and it was here that he gave a séance to Lord Brougham and Sir David Brewster. It had been stated that the occurrences he witnessed at this sitting caused the latter to observe that what he had seen 'upset the philosophy of fifty years.'

Home exercised his gifts principally before the aristocracy and men of letters, amongst whom he undoubtedly did a vast amount of good, his mental and social qualities fitting him in an eminent degree for the society of these classes of the community. Mr. Everitt first met him at the house of Mr. Luxmore, and there saw him go through what was known as the 'fire test.' As was customary on such occasions, Home first went into a deep trance, and then, under the influence of the invisible operators, he formed the sitters into a circle, after which he walked round making magnetic passes over the persons present. Next he appeared to hold a conversation with the unseen intelligences, who were, however, clairvoyantly beheld and described by Mrs. Hardinge, who was present. He then went to the fireplace, and putting on one side the dark coal in the fire, plunged his hands into the glowing embers, and taking thence a live coal, walked around holding it in his fingers and occasionally placing it in the hands of some of the sitters. A lady having refused to take it, I begged to be allowed to have it. 'No,' said Home; 'it will burn you. It is not that you are wanting in faith, but the conditions are broken.' Home then repeated his mesmeric passes, and again seized a burning coal, which he carried about as before. On this occasion Mr. Luxmore procured a sheet of paper, and, doubling it into four thicknesses, burnt a hole through it with the piece of coal carried by the medium, after which the sitters inscribed their names upon the paper, which is still preserved. On another occasion, said Mr. Everitt, Home took a metal bell, made it red-hot, and, taking it in his fingers, placed it in the hands of various sitters, who—as in the case of the burning coal—handled it without injury, the only sensation experienced being that of a slight warmth. Perhaps the most dramatic episode related of Home in this connection was the thrusting of his head in the fire, and allowing the flames to play about it. On this occasion a lady who was present screamed with terror, whereupon Home, approaching her, said impressively, 'Oh, thou of little faith; behold, not a hair of his head is injured!' And upon examination it was found that Home had not only

passed through the ordeal unscathed, but was even without any smirch or blemish from the dust and cinders.

It was during the time when Home was residing with Mr. Jencken, the barrister, that a most notable example of the fire test took place. A number of geraniums stood on the window-ledge of one of the rooms, and Home one day, breaking a branch from one of these plants, put it between a pair of tongs, and thrusting it into the fire, held it there until it was apparently burned to a cinder. He then withdrew it, and in a short space of time returned the branch restored to its pristine form. Mr. Jencken (from whose lips Mr. Everitt received the account), upon examination, found that the restored branch exactly fitted the plant from which it had originally been detached.

To some of those present the name of Samuel Carter Hall would be familiar. He had been a personal friend of Mr. Everitt, to whom he had related the following incident in his experience of Home's mediumship. On one occasion Home, while giving the fire test, placed a live coal on Mr. Hall's head, gathering about it the masses of his long white hair, in which the coal was entirely enveloped. This, of course, as in the preceding cases, resulted in no injury to the subject of the experiment.

Dealing with examples of elongation and contraction of Home's physical form, Mr. Everitt stated that his normal height of five feet eight inches had been increased to nearly seven feet, and, conversely, had been diminished to about five feet. His legs, arms, and hands had also been the subjects of abnormal elongation.

THE DAVENPORT BROTHERS.

Mr. Everitt next dealt with the case of these remarkable mediums, whom he had known personally, and at whose séances he had frequently been present. They came to this country in 1864, accompanied by the Rev. J. B. Ferguson, a distinguished writer and preacher, who recognised the genuine character of their mediumistic gifts. This gentleman was accustomed to deliver a short preliminary address on the occasions when the brothers appeared in public to demonstrate their powers. Unlike Home, the brothers were accustomed to exhibit their gifts to the masses. They gave séances to many thousands of people, and laid the foundation for the growth of the spiritualistic movement amongst the public. They were accustomed to use a cabinet about six feet long and two feet wide for the purposes of their exhibitions. This receptacle was fitted with a seat at each end for the brothers, and it had three doors. Committees were selected from amongst their audiences in order to testify to the *bona fides* of the performance. It was usual to secure the brothers to their seats with ropes. A guitar, a violin, a tambourine, a brass trumpet, and two bells were placed on the floor of the cabinet, and the end doors were then closed and bolted. On one occasion, said Mr. Everitt, parenthetically, as I was bolting the door a naked arm was projected which struck me on the hand with considerable force. The bolts of the middle door were inside, and when this door was closed the bolts were shot to by some agency within. Almost simultaneously with the closing of the doors the musical instruments would commence to play, and the clamour produced was terrific. The doors were subsequently opened and the brothers would be found securely bound and in their original positions. At one séance at which Mr. Everitt assisted, the hands of each of the brothers were filled with flour, which they retained unspilled throughout the séance. During one of Mr. Everitt's visits to the hall at which these performances were given a person in the audience was invited to take his place in the cabinet between the two brothers, his hands being bound to each of them. Manifestations occurred as usual in this instance, the only variation being that when the doors were opened the various musical instruments were found piled on the head of the new-comer. This individual stated that directly the doors were closed he had felt hands playing about his face, although he was quite certain that not a muscle of the brothers moved. Mr. Everitt had beheld, projected through an orifice in the cabinet, hands of all sorts and sizes, from the tiny hand of a child to the large and coarse hand of a manual worker. He had inserted his hand into the orifice and had it pressed by numbers of hands from within. The Davenports had been the subjects of the most crucial experiments in rope-tying, but in every instance the mysterious powers associated with them had effected their release, for one portion of the exhibition consisted in the brothers walking from the cabinet, unfettered from the network of cords with which they had just previously been secured.

THE MEDIUM FAY.

I was well acquainted (said Mr. Everitt) with this medium, and soon after his arrival in this country he cheerfully acceded to my request for a séance with him at the house of a friend. He brought with him a guitar, some rope, and some phosphorised oil. His séances being held in darkness, the oil was used to impart a luminosity to the guitar, which was wont to float about the room over the heads of the sitters. On this occasion Fay was bound with the cord, and, during the séance, it was proposed that the invisible operators should remove his coat, and this was instantaneously done. The gas was re-lighted and the medium was found in his shirt-sleeves still bound with the ropes. The coat was made the subject of careful scrutiny by the sitters, but was found to be of the ordinary construction. On another evening, when Mr. Everitt was present, the phenomenon was repeated, with the addition that the coats of two of the sitters, which had been previously doffed for the purpose, were, at the request of the sitters, placed one over the other upon the medium, underneath the ropes which bound him. The remarkable feature of this manifestation was that one of the coats was much too small for Fay, yet this particular coat was put on over the other, and the greatest difficulty was experienced in extricating the medium from these garments, a task which was only effected after a considerable time, although they had been put on in the twinkling of an eye.

MRS. GUPPY.

I knew Mrs. Guppy (said Mr. Everitt) when she was Miss Nichol, that is about thirty years ago. She was then a splendid medium, and I frequently attended her séances. The phenomena chiefly associated with her mediumship were the bringing of fruit and flowers. It was the custom of the sitters to ask for what they wanted in this direction, and, as a general rule, it was almost immediately brought. Mr. Everitt here produced an orange which, he stated, had been brought at his request at a séance held twenty-eight years ago. Occasionally, he stated, ice and snow were brought to the sitters, and also flowers growing in pots, shrubs, birds and butterflies. At a séance at which Mr. S. C. Hall was present the room was filled with butterflies, which remained for some time, but at the conclusion of the sitting they had all vanished. On another occasion, when Miss Georgiana Houghton was present, the lady begged for some memento of a cousin of hers who had been drowned at sea. Almost instantly Mrs. Guppy exclaimed, 'Something wet has passed over my hands.' 'Yes,' said Miss Houghton, 'it has been put into mine.' On lighting the gas, two sea-shells were discovered dripping with sea water.

Mr. Everitt then gave a graphic account of the famous 'flight' of Mrs. Guppy, a case which will be sufficiently well known to our readers to render unnecessary any recapitulation here.

WILLIAM EGLINTON.

One cannot help regretting (said Mr. Everitt) the disappearance of Mr. Eglinton from the movement; and this address would not be complete without some reference to his mediumship.

Referring to his experiences with this medium, Mr. Everitt stated that on many occasions, at his séances, he had heard spirits carrying on a discussion in an audible voice. Amongst the various slate-written messages Mr. Everitt had obtained through this medium was one that was absolutely unique, even in the experience of Mr. Eglinton. Two messages had been simultaneously written on the same slate in alternate lines, one written from top to bottom of the slate, and the other *vice versa*. The two messages consisted of thirty-three lines of 165 words, and the time occupied in writing the communication was thirty seconds.

Continuing, Mr. Everitt gave some striking examples of materialisations through Eglinton, including the appearance in physical form of the son and daughter of an old friend of his, a well-known Spiritualist. At one séance no less than ten forms had materialised. He also described the building up of a spirit form beside the medium in a room partially illuminated by gas, a description which may be reproduced here.

'Then Eglinton came from an ante-room where he had been sitting. As he walked up and down the room (which was lit by gas, showing sufficient light for anyone present to have seen the time by a watch), we observed a bright star-like light flickering on his breast. Soon he stopped near the gaselier, and began to pull out, as it were, from his side a fine gauzy material. As this delicate fabric fell on the carpet we saw it

take on an upward, wavy motion, and soon it was thrown aside, and the figure of a fine, handsome man appeared. He walked about in our midst and shook hands with us. After moving amongst us for some time, he went up to the medium and carried him bodily back to the ante-room, and called for water. A glass of water was brought, which he took from the hand of the person who carried it, and conveyed it to his medium.

In conclusion, Mr. Everitt said: I have not exaggerated nor over-stated any of the phenomena the accounts of which I have laid before you. On the contrary, through sheer lack of time I have had perforce to omit many details that would have added weight to the narratives given. You must have observed that the occult power varied through different mediums. This may be explained by one of two theories, that is to say, that it was so arranged by the operating intelligences behind the scenes to meet the exigencies of the movement or to suit the minds of the sitters or inquirers. But the more probable reason is that mediums are both spiritually and physically constituted for the production of certain classes of phenomena, and the invisibles, seeing their adaptation to given ends, make use of them to accomplish the great object they have in view, namely, to prove man's immortality.

At the conclusion of his address Mr. Everitt exhibited various articles alluded to in the accounts of his experiences, including specimens of direct writing, and objects brought to séances by phenomenal agency.

SPIRIT IDENTITY.

The following striking narrative, with the names and addresses of the persons concerned, comes from the town of Saint Paul in Brazil. It is in the form of a letter to the Editor of the 'Revue Spirite,' from whose pages we have translated the substance of it:—

Dr. O. Vidigal resides at No. 2, Allées du Triomphe, with his family, comprising his wife, two children, and his aged father. His mother died three months ago. Requiring a young domestic, he went to the emigration dépôt, and arranged to take a Spanish girl about twelve years of age, who had just arrived that day, and who did not know a word of Portuguese, and, of course, she did not know her employer.

The girl had lost her father, and on the evening of her arrival at Dr. Vidigal's the latter had a visitor, Mons. Edouard Silva, a native of Gibraltar, who could speak Spanish. This gentleman, having asked for a glass of water, the little girl brought it to him, and he, being a good magnetiser, asked her—by an inexplicable intuition, it is said—if she would consent to be magnetised. She agreed, and in a few moments she was put into a trance of a marked character.

Suddenly raising her eyes and looking into the air, she said in agitated fashion that she saw extremely beautiful things and asked that they might not be removed from her gaze. After a few minutes of silent contemplation she told them that she saw her father and that he spoke to her. Making with her hand a kind of ear-trumpet, she listened an instant and said that her father told her an old lady, whom she also saw, had a request to make to Dr. Vidigal. She described this old lady very minutely, and the whole family recognised the description as that of the doctor's deceased mother. Then the spirit of this lady—still through the little medium—enjoined her son to open the room which she formerly occupied, and which had been closed for the three months that had elapsed since her decease; to take down a black silk dress hanging there on the wall, and he would find in a pocket, entirely sewed up, the sum of seventy-five thousand rees, which was to be handed to her husband. (There is a ring of wealth about this amount which is deceptive to those unacquainted with the value of a ree; a thousand rees—a milree—used to be worth 5s. 7½d., which would yield a total slightly in excess of twenty guineas. It appears to have fallen greatly in value, but it does seem a little rough on the old lady to reduce the grand total to the slender sum the amount now represents.)

Those who were present when the girl made the revelation could hardly bring themselves to give it serious attention, but when the members of the family considered that she had been with them barely a day, and only two days in Brazil altogether, and, further, that she could not possibly have known what she announced to them, they resolved to verify on the spot the accuracy of the communication. They went to the room, accompanied by Mons. Silva and three neighbours, who from curiosity wished to

witness the result. Dr. Vidigal had considerable difficulty in opening the door, the lock having become rusty, but when they got in they found the black dress hanging from the wall as indicated, and in one of the pockets, which was wholly sewn up, they found the exact sum of money named. The writer of the account is Mr. Manfred Meyer.

THE NEW PHOTOGRAPHY.

Spiritualists should be interested in the following extract from notes on 'Science at Work,' which appeared in the 'Daily Chronicle' of Saturday last. Just as Mesmerism was long sneered at by the Medical Faculty and afterwards became accepted as orthodox science, so it seems probable that the existence of an Aura ordinarily invisible surrounding every natural body—discovered by Reichenbach nearly fifty years ago, subsequently confirmed by the observations and experiences of Spiritualists, but discredited and tabooed by Science—is, at last, on the way to recognition as a necessary Article of Faith:—

In connection with Röntgen's discovery, a curious fact has been recalled, which was mentioned by Mr. Oscar Guttman at a recent meeting of the Society of Chemical Industry, at which some examples of the new photography were shown. About the year 1848, Reichenbach, the discoverer of creosote, published a pamphlet on what he called the Od, which consisted of a sort of halo surrounding every natural body, and rendering it luminous under certain conditions. In his writings at that time Reichenbach gave illustrations of bodies which he stated had been photographed through other bodies which were transparent to this illuminating medium or fluid; but this was too much for the scientists of 1848, and Reichenbach was promptly denounced as a lunatic by Du Bois-Reymond. Since Röntgen's discovery curiosity has been excited about the matter, and a certain professor at Cologne has made further experiments, and has, it is stated, succeeded in repeating Reichenbach's results.

There must be some mistake in this reference to Reichenbach's experiments. He certainly demonstrated the existence of the Aura, and showed that to certain sensitives it was clearly visible, but he can hardly have applied it to photographic purposes, for at that time photography was still in its infancy.

Mr. Herbert Jackson, who for some years past has been working with high vacuum tubes, has been giving to a meeting of the Chemical Society some interesting details as to the best form of tube for Röntgen photographic work. He showed that the anodes should preferably be of a spherical cup shape, as the radiation then passed from the centre of curvature in a straight line, and could be made to impinge upon a small platinum plate, which then becomes the centre of activity, instead of the rays being diffused over the surface of the glass. The shadowgraphs obtained with this form of tube are much sharper and show greater detail, and thus have enabled photographs of deeper and thicker structures to be obtained with much shorter exposure. In last week's 'British Medical Journal' a photograph by Mr. Sidney Rowland with a similar tube appears, showing in the clearest possible manner a very rare form of dislocation of the elbow-joint. The most interesting experiments, however, shown by Mr. Jackson were those with a phosphorescent screen, by which the bones of the hands and other objects were made directly visible to the audience, the screen used being coated with potassium platino-cyanide kept moist with water. The lecturer said that with a similar arrangement, when special precautions were taken to keep the room absolutely dark, he had been able to see his own spine, and to obtain a very clear picture of the details of the knee-joint.

It will be remembered that the German Emperor took the keenest personal interest in Röntgen's wonderful discovery. The statement is now made that the Kaiser has had his left arm photographed by the new process. This arm, as everyone knows, is quite useless, and the photograph is said to have revealed the nature of the malformation. The photograph has been submitted to eminent surgeons, who are said to believe that a simple operation may give the Emperor the partial, if not the complete, use of his left hand and arm.

The task of passing Röntgen rays right through the human body has been successfully performed by Dr. Hall-

Edwards, of Birmingham, who, with an adult subject, has obtained a photograph showing the backbone, with the vertebrae and the spinal cord, in full detail. Dr. Hall-Edwards has, before the local postal authorities, successfully used X rays for detecting coins in newspapers, embedded in sealing-wax, and otherwise posted contrary to regulations. By the aid of the cryoscope objects were seen through hundreds of thicknesses of paper.

Mr. Edison has once more distinguished himself. A Dalziel message states that the famous American wizard professes to have discovered a chemical substance—out of one thousand eight hundred which he tried—which enables the Röntgen shadows to be seen directly by the naked eye, with the result that the physician may soon be able to study his patient alive as he now does at an autopsy. In practice the patient would stand between the apparatus and a screen, out of sight of the physician so far as the ordinary light is concerned, but his skeleton would be revealed on the chemical side of the screen, and the fat and muscles would be indicated by variations in the density of the shadows. Physicians will, Mr. Edison asserts, be able even to trace the presence of consumption, because of the difference in solidity shown by the diseased and healthy parts of the lung. He declines to divulge the nature of his chemical.

TYPE-WRITING BY SPIRIT ENERGY.

In order to afford as satisfactory a reply as possible to the suggestions raised by Professor Barrett with regard to contingencies which had not been sufficiently dealt with in my original account of this phenomenon, I forwarded the Professor's letter to Mr. Stobbs, of Chicago, one of the witnesses present, and requested him to give supplementary information, especially concerning the letter received by him, and as to whether that letter could have been prepared beforehand or contained information which rendered such a supposition untenable. Mr. Stobbs has kindly sent the following reply, which I enclose herewith. As Mr. Stobbs is an attorney occupying an official position, his evidence must be admitted to carry weight.

QUESTOR VITE.

QUESTOR VITE.—

DEAR SIR,—In answer to the letter of W. F. Barrett in 'LIGHT,' of February 1st, 1896, I will say that I am satisfied the messages received at the type-writing séance held at the home of Miss Bangs, in Chicago, Illinois, December 4th, 1895, were genuine spirit messages and were not surreptitiously introduced during the séance. The paper used at that time was an ordinary pad. Mr. M. signed his name upon the five uppermost sheets thereof, and Mr. A. signed his name upon the sixth, if I remember right. The top sheet was torn from the pad and placed in the type-writer before the light was extinguished; the others were left upon the pad. The sheets of paper so signed by Mr. A. and Mr. M. were the only ones written upon, and were not duplicated in any way, I am sure. The pad of paper was laid upon the end of the table nearest me. Each time a message was completed on the type-writer it would cease operating and the paper was taken out and folded *against my hand* upon the table, and as soon as folded and delivered into my pocket or that of Mr. A. a sheet of paper would be torn from the pad by the materialised hand and placed in the machine. The keys of the type-writer were not operated during the time this was being done. The usual and characteristic sounds that issue from a type-writer, in taking out and placing paper therein, were heard at such times. After the paper was placed in the type-writer the keys would soon begin to operate, and usually operated very rapidly and uniformly so. It was simply impossible for Miss Bangs to have operated this type-writer under the conditions existing at that time. Her hand was constantly touching my own at uniform and slight intervals, and had the keys of the type-writer been directly in front of her, instead of being on the opposite side of the table, facing Mr. M., as it was in this circle, she could not have operated it with any degree of regularity, and Mr. M. would have known it instantly. I am of the opinion that a person might in time learn to operate a type-writer in the dark, or blindfolded; but even if one could do so, it could not be done under the conditions exacted in this particular séance.

In this case there were no wires or electric apparatus connected with the table or type-writer, so that theory is out of the question. It would have been necessary for Miss Bangs to have reached over the top of the type-writer to have operated the keys from her position, and, while doing so, kept up the constant touching of my hands, which continued throughout. There was no mistake in the spelling of the words in the letter I received. When the type-writer was held above the table and in operation, your hands touched Miss Bangs's hands and one of mine while passing your hands under the base of the machine. All the doors of the room were locked, and the one window darkened. Outside it was broad daylight. The room was quite a small one, with a door on the south side thereof opening into a large, well-lighted front room; another door opened into a hall on the west; another into a larger room on the north. The window is on the east side of the room. Had either door been opened the slightest width, a flood of daylight would have poured in from without. The circle filled more than half the room, and there was no space for any person to have passed between the sitters on either side of the circle and the walls behind on the south, west, or north sides of the room. I am sure also that no mortal entered or left the room during the séance. The communication received by me was of a personal nature, and was in every way characteristic of the one whose name was signed to it, and was written upon one of the sheets of paper signed by Mr. M. It was a further test to me in that it *foretold a business matter* of great importance to me that came true the very next day exactly as foretold.

Great good no doubt would be accomplished if Miss Bangs would visit England. I feel quite sure that she could convince anyone giving a fair or 'sympathetic' investigation, that type-writing can be done independently of mortal power. For the advancement of light and truth, and the benefit of your scientists on that side of the Atlantic, I hope they will give her the opportunity of so doing.—Respectfully yours,

Harvey, Illinois, U.S.A.

FRANK L. STORES.

February 29th, 1896.

NEW PUBLICATIONS.

- 'The Spiritual Review,' for March. London: 113, Edgeware-road, W. Price 6d.
- 'The Metaphysical Magazine,' for March. London agents: Gay & Bird, 22, Bedford-street, Strand. Price 1s. 6d.
- 'St. Columba.' The Story of His Life. By SAMUEL KEY-WORTH. London: John Hodges, Bedford-street, Strand. Price 3s. 6d.
- 'Black Spirits and White.' A Book of Ghost Stories. By RALPH ADAMS CRAM. London: Chatto & Windus, Piccadilly, W. Price 1s. 6d.
- 'A Wanderer in the Spirit Lands.' By FRANCHETTO. Translated by A. FARNSE. London: W. J. Sinkins, 26, Paternoster-square, E.C. Price 6s.
- 'The Imitation of S-Ankara.' Being a Collection of several Texts bearing on the Advaita. By MANILAL N. DIVEDEI. London: George Redway, 9, Hart-street, Bloomsbury, W.C. Price 5s. net.
- 'Porphyry, the Philosopher to his Wife Marcella.' Translated, with introduction, by ALICE ZIMMERS, Girton College, Cambridge. Preface by RICHARD GARNETT, C.B., LL.D. London: George Redway, 9, Hart-street, Bloomsbury, W.C. Price 3s. 6d. net.

WHAT is sin? Is it simply disobedience to God, or does it include social dishonesty? The swearer and unbeliever are no more sinners than the liar. To drive a hard bargain with a man just because he happens to be in a pinch is as sinful as to rob his house. Bringing a part of the booty to the church does not palliate the offence, nor pardon the offender.—DR. TYRRELL.

THE WESLEYAN METHODISTS might profitably recur to a sermon of their great founder, in which he undertakes the defence and advocacy of Spiritualism. If but a single account of the intercourse of men with spirits be admitted, the whole air-castle of the unbelievers falls to the ground in a collapse. There is no reason why Spiritualists should let this weapon be wrested out of their hands. If the Methodists would but read Wesley's account of the manifestations at Epworth parsonage during its occupancy by the Wesleys, ranging over a period of thirty-four years, published by him in a well-known magazine, and attested by his brother Charles and the entire family, it would be very much to their enlightenment as well as to edification.—'BANNER OF LIGHT.'

OFFICE OF 'LIGHT,' 2, DUKE STREET ADELPHI,
LONDON, W.C.
SATURDAY, MARCH 21st, 1896.

EDITOR ... E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 3d. Payments to be made in advance. To United States, 2dol. 70c.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Columns, 22 2s. Page, 44. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

'INCHING ALONG.'

A few years ago, when the Jubilee Singers were in this country, delighting us with their simple melodies and natural harmonies, they were rather fond of singing, to certain audiences, a quaint and touching song and chorus which told the story of the unceasing Pilgrim's Progress—the slow but steadfast and patient movement on. The refrain of it was the odd but pathetic line,

'Inching along like a poor inch worm.'

To one who asked them its meaning, it was said that there was, in the Southern States, a little worm about an inch long which, with innumerable archings and projections of its body, 'inched along' for a considerable distance, until it seemed to find what it wanted.

Sitting through the meeting of the Psychical Research Society last week, we could think of little except the 'poor inch worm': and, in truth, it is wonderful to see how this powerful Society inches along. Its patience, its speed, its pertinacity, its amazing satisfaction with its pathetic performances, are almost sublime. They would also be hope-inspiring if we could only be sure that the inch worm quite knew what it was about.

Last week, for instance, we had two Papers, one an admirable specimen of resolute incredulity, and the other as excellent a specimen of resolute surrender. The first was a Paper by Dr. Newbold on 'Subconscious Reasoning.' This Paper fully described the remarkable dreams to which we have already referred, all of which resulted in disclosures which were great surprises to the dreamers. The last instance given was a very remarkable one. A certain scholar had formed an opinion concerning a curious, ancient Egyptian ornament: but, in a dream, a venerable Egyptian appeared to him and told him that he was wrong, that the object was not a ring but an ear ornament, that originally it was part of a votive tablet or cylinder, that it had been cut up, and that the pieces were in a certain museum; (though we hardly caught this last part of the dream). After a time, he was able to visit this museum, and the cases containing such objects were put at his disposal. In the end, he found the two pieces, in different cases, their connection not having been suspected. On putting the two pieces together, it was clear that they had belonged to one object, and the inscription was carried over from one to the other. In fact, all that the dream-Egyptian had told him came out as verified fact.

During the telling of this story, we were wondering when the 'Subconscious reasoning' would come in, and how. Sure enough it did come in, *volens volens*. Of course, it was easy enough to assume that all the minute

facts which the dreamer did not know were facts which some lodger in his subconscious cellar knew or evolved. Is it not obvious that one may easily know what he does not know that he knows? And is it not equally obvious that if the facts are facts concerning one's own line, anything on that line may come of its own accord by special train, get up a little drama on its own account, move, for instance, an ancient Egyptian from the subconscious cellar of the dreamer to his bed-quilt, and cause him to tell to himself a variety of things that he did not know? In the airiest way imaginable all this was suggested to us; and there we were, 'inching along like a poor inch worm,' with incredible movements and curves, just because we would not admit the absurd Spiritualists' explanation, that some old Egyptian spirit was able to come and tell the dreamer what he did not know and could not know on his own account.

Then we passed on to Mrs. Piper: and the scene at once changed. The chairman, with raised and half-clasped hands, murmured his devout assent to the opening of just one little wicket gate. With chastened awe he whispered a kind of blessing on the great conjunction of the most wonderful psychic and the most vigorous psychic-hunter. At last, at last, we are on the verge of something great, he said, for Saul is also among the prophets; or, to bring the subject to New Testament times, Saul the persecutor has become Paul the Apostle. In plain English, Dr. Richard Hodgson is a believer in Mrs. Piper, and has given in to an occasional influx of spirits with manifestations and communications all their own.

After this remarkable revelation, a gentleman rose, in the body of the hall, and asked whether it would not be a right thing, and a very useful and interesting thing, to lay before the Society the results of test experiments in France with Eusapia Paladino, after her Cambridge experiences. The Society had first placed her on a very elevated pedestal, and had then held a funeral service and taken both statue and pedestal away. Why not have the sequel? To which question the most astonishing reply was given by the chairman. The researchers in France were not to be listened to, as the subject was closed for us after the decision of the great Maskelyne!

We have heard of 'that blessed word Mesopotamia.' If the Psychical Research Society does not take care, it will saddle us with 'that blessed word Maskelyne': and then we shall never sing anything else but

'Inching along like a poor inch worm.'

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall, entrance from Piccadilly, on Friday evening next, the 27th inst., at seven o'clock for half-past seven, when, under the title of 'Obsession—or What? With a Warning to the Unwary,' the writer of the series of 'Interviews with Mediums,' which have been appearing in 'LIGHT,' will read a paper detailing a remarkable and singularly interesting experience of spirit-control. The Editor has personal knowledge of the main incidents of the narrative, and sympathises with the design of the paper to convey a lesson to those who, without equipment either of experience or of caution, make an ill-considered raid into the Borderland.

MR. RICHARD HARTE.—We notice that Mr. Richard Harte, who has at different times addressed the members of the London Spiritualist Alliance so acceptably, will speak to-morrow (Sunday) evening at Cavendish Rooms, 51, Mortimer-street, for the Marylebone Association of Spiritualists, on the question 'Is Spiritualism Becalmed at Present?' The meeting will commence at 7 o'clock, and there ought to be a large attendance.

LAMARTINE wrote of God, 'Space is His mansion; eternity His age; day His glance; the world His image; 'neath His shadowy hand the universe subsists.'

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. I.

(MARCH 30TH, 1873.—MESSAGE FROM THE 'DOCTOR'.)

Your development has progressed so far now as to enable me to give direct communication, which we were only able to do before in two ways—by impression, and in circle when power was present to aid us. As we become more and more accustomed, we shall be able to give you our teaching by automatic writing. We have sympathised much with your desire for direct communication, and if we have not given it before, it has been because we have been unable, on account of your more general development.

This is specially granted in answer to your request to provide you with information on points wherein you cannot question the Chief. Ask as you feel the need, and all that is for your good you shall know. Ask anything that bears on the unseen, whenever we are sent to you, and we shall gladly answer. But ask not idle, or curious, or foolish queries. We pander not to curiosity. We meddle not with that which is too high for us, nor with that which concerns us not. But we are sent to you, the Teachers of God, to show to you of His wisdom, to guide you by impression, to lead you into Truth. We are ever at hand to fulfil our work in you. We are with you to protect, and keep, and guide. We are to you the messengers of the Allwise, the Heralds of Truth. It is yours to receive this holy message, to cherish it and keep it pure, and to guide and lead others. It is yours to obey the God-sent teaching, to receive it with humility and thankfulness of heart, and to ponder long and deeply.

This is our relation to you, our loved instrument of promulgating our message. We are sent to you, the chosen medium; you are entrusted to our guidance. Great care is requisite, of body as of mind. Many times our work is stopped by your weakness, resulting from overtaxing your power. This is to do wrong. Moderation in all is God's wisdom. Do not attempt to overtax your mind or body. And do not attempt to place yourself in *rapport* with us, in a circle, except under our guidance and with our permission.

Carry this book with you. Keep it near your body. The magnetism aids us. And obey at once any impulse to communicate.

The great and wise God bless you.—'DOCTOR—THE TEACHER.'

Can you write larger?

The writing will be more clear as time goes on. If we pay heed to that, we cannot control. Keep your mind passive, and do not attempt to use it, or we can do nothing.

Have my thoughts any effect?

When your mind is not passive; at all times some. But your thoughts are suggested by us in most cases; and the answers of your pen are only the confirmation of previously-suggested thought.

How may I know that this is not the work of my own brain?

Because we tell you, and you know we come from God, and are of Truth; and because we will give you information of which you are ignorant.

How may I prove it to others?

This is for you, and you alone. Others will have their evidence. Let them alone for the present, and sit in passive humility to receive God's word. He will find for Himself, when He needs, the means of making known to man that which He wills. Dictate not to the Most High.—'DOCTOR.'

No. II.

(MARCH 31ST, 1873.)

Was that your writing last night?

No. It was the joint work of many spirits acting under the guidance of Philosophus and myself and Pauline. Those writings are never the work of one spirit.

Did you sign your name?

With assistance.

Were many spirits present?

Yes; great numbers. The séance was very crowded.

How is direct writing done?

In various ways, which you would not understand. Sometimes a powerful spirit, by friendly help, materialises a hand, and writes as you do. Sometimes it is done by a process analogous to that by which we make the faces and hands.

Is it necessary to put a pencil on the floor?

Better, but not essential. We do not need it always; though we may need it.

How can marks so plain be made with no smooth surface on which to rest the paper?

It was done by the latter process; the pencil was not moved. But the paper might have been placed against the table, or taken away and replaced.

Why is the writing so often next the carpet?

It is generally written in that way to ensure perfect darkness, and absence of deterrent magnetism from the circle, if any be present. We find it best to remove the surface on which the message is given, from the air, as well as from the light.

Could you write better if I were in a cabinet?

Probably, friend, but do not try until advised by us.

Were you concerned in the writing I received inside my desk?

Yes; with many other spirits whom the Chief summoned to his aid. It was very difficult. In fact, all these tests are very difficult. The conditions under which we work best are unfavourable for test purposes. Nevertheless, we give cheerfully what is necessary for confirming faith, and producing evidence for the unbelievers. But we do not give them more frequently than is necessary, because they retard our more important work.

How long have you been attached to me?

I have been with you, friend, from the time when first you began to drink in knowledge. It has been my care to guide the mind, and to infuse knowledge into the soul. I guided you in your wanderings amid the labours of the old philosophers, and, with Philosophus and Prudens, infused into you a love of the metaphysical.

You were in earth life a Greek, Imperator says?

Yes, friend; a member of a State which, though small, swayed the world, and has influenced the literature of all after ages.

Will you tell me how men called you?

Yes, in time, as opportunity serves, but not now. I am Doctor, the Teacher, God-sent to inform you.

Can Prudens or Philosophus write through my hand?

Not as yet; though in time they and others will do so.

When I used to write before, I was entranced, and now I am not. How is this?

In those days your power was undeveloped, and we could not ensure the requisite condition of passivity without lulling the mind to sleep. It was requisite. Now, we are enabled to use your organism without doing so. Imperator will do this whilst he speaks through you, but you will retain consciousness to a certain extent, and be able to know somewhat of his words. So long as you keep your mind in a state of perfect passivity all is well. When that condition fails we must entrance you, or cease the control. You must learn to be more patient.

Can Rector write through me? He used to try to speak.

He will try. We will not tax you more now. The Great and Wise One keep you. —'DOCTOR.'

No. III.

(APRIL 1ST, 1873.)

What was the cause of the violent physical demonstrations last evening?

The power was strong, and the physical spirits present in great numbers. Philosophus, too, used the power for the first time, and he is not yet used to it.

Do the magnets increase power?

If they are very powerful ones, but not otherwise, to any extent that makes a difference. They are of service when the circle is small, and too positive.

Would it make any difference if I were to put on silk socks?

No other than that it would drive the force entirely into the table. If all the circle were cut off from the floor, raps would occur on the table and its supports, not on the floor, except by contact through the legs of chairs and tables. The force would find an outlet somehow, though the tests might retard. Aim, friend, to aid rather than to retard us. Devise means, not for hindering but for helping us, and we shall both progress more rapidly.

We desire to do so. Can you tell us how we may help?

No, except in general terms. Tests devised to check us are vexatious and bad. They serve no good end. Allow us to do what we are able unfettered, and we can generally tell whether what we have once done can be done again under your own conditions. We desire, if we may, to progress, and not to be ever feeling our way round and round, manacled by mistrust and fettered by a power which hinders when it might aid. You can help by patience. You and all are too impatient of delay—too easily affrighted. You can help by keeping mental and bodily conditions good. You are frequently ill and worried. Seek not then to commune with the spheres, unless we so impress. We can at times alleviate your pain, but nothing that we do then can be relied on, as the phenomena may be affected by your condition. This is why a sick, or ailing, or mentally disturbed member of the circle is so great a bar to us. The aura is vitiated, and objects take a distorted appearance. Never sit, save under a real feeling of desire for information. If you meet, with a sincere desire to aid us in our efforts to convey truth to you, we shall be strengthened by your mental condition, and you will be blessed by our efforts. If you meet, with suspicion, and view our efforts with distrust, you and we will be the worse for our meeting. Prayerful dependence on God, harmonious and loving minds, pure and holy thoughts, healthful and cheerful bodily conditions, earnest seeking after truth—these are our best aids. What hurts us most is jealous mistrust, angry, irritable feelings, weakened or unhealthy conditions of body or mind, a lowering atmo-

sphere; but, chief of all, a prying, suspicious mind which is bent on believing nothing, and proving all to be an elaborate lie—ourselves the messengers of a fancied devil; and the great Jehovah, the loving Father, Himself, the author and originator of an intentional fraud. Under such conditions we can do little, and will do less.

The faithful, earnest seeker after good, and truth, and knowledge, is blessed, and blesses in turn. The querulous, the suspicious, the deviser of traps, falls into them himself, caught by his own plots. Avoid all such, and avoid that tone of mind, if you would do good to yourself and others. We have no commerce with it.

True; but it is necessary to convince others, and one must have facts on which he can rely.

Leave that to us. We are as much concerned as you are, but you do not aid by embarrassing us. We can, when we get used to our work with you, suggest tests and means of satisfying the most doubting. You have had many such. Wait.

Most willingly. I cordially acquiesce. If you will tell me what to do, I will do my best to do it, so long as my Reason and Conscience do not forbid.

They are your ultimate guides. When you find that our words contradict their leading be sure you are right in refusing to follow our counsel. You will not find such to be the case. We cannot contradict or falsify that which it is our business to keep pure. Your Conscience is our care, and our chief aim is to keep the standard pure. Your Reason is divinely given to enable you to judge, and without it we could not deal with you at all.

Then one who acts up to Reason and Conscience is doing well, irrespective of his phase of opinion?

Surely, he is not responsible for peculiarities of opinion. He is responsible for obedience to the Divine standard. His minor opinions fostered by prejudice, or attributable to early training, are not chargeable on him. To some favoured ones is given to see through the fog of early prejudices, to cast aside the swaddling clothes, to discern truth through the veil, but not to many. To most, their unlearning comes in another stage of life.

Error is unlearned, then?

Yes, friend, it must be; and its consequences must be remedied before progress can be made. This is the first step generally.

And a long one?

Aye, who can tell the bitter trouble that retracing erroneous steps must give: specially when the error is wilful, and the consequences have been widespread. Best pause.—'DOCTOR.'

No. IV.

(APRIL, 1873.—GOOD FRIDAY.)

I wish for communications with you.

DOCTOR: I am here. But ask briefly, and put not merely curious questions. And seek not now for prolonged converse.

Tell me of yourself. Were you known on earth as a great Teacher?

I was ever a Teacher: and have been ever since I was on earth, which was before the epoch in which you now live. I was even then a Teacher of Wisdom. Men called me Athenodorus.

You were a Teacher. Of what? To whom?

I was a philosopher in the earth life: a teacher of that divinely implanted wisdom, which is given to man in such measure as he can bear it. I was what men called a Stoic; and I taught that man's chiefest happiness rests, and ever must rest, in following the heaven-sent dictates of reason and nature, the blessed impulses of the Spirit who guides the soul. God I regarded as the soul of the universe, the

informing and energising spirit, who is the motive spring of all. I taught that He is in, and amidst, and pervades all nature; that He guides all who will obey His guidance; that He gives to man two guides, the dictates of nature, and the guidance of right reason. In following these I believed man to be discharging the highest functions of his nature. I taught this to all who came to me for teaching. More especially I taught the young Tiberius, son of the Emperor Augustus. I had the charge of the young man, when his soul was yet pure, whilst angels guarded him, and demons of evil had not possessed the intelligence. My God! my God! what ruin, what despair, what terrible, terrible fall was that, from early promise of good to mature produce of crime and lust and sin!

You taught Tiberius? Were you then a Roman?

No, friend. I drew the first breath of earth life at Tarsus. I travelled to extend my mind, to widen my perception of men and things—in the best school, experience. I came to the court of Augustus, and found there a noble spirit presiding over a learned and erudite court. I became influential with Augustus, and impressed him much by philosophical teaching. He made over to me the charge of his son Tiberius, and I trained him in the Greek and Latin tongues, and taught him the art of making lyric verse. He was a noble and lovable child, of a clear and tractable mind, and with promise of a great future before him.

Did you know anything of spirit influence?

Yes, friend. I was conscious then, even as you have been, of the influence of spirit on my spirit, of a power external to my own, which moulded my life, and inspired my thoughts. I was the recipient of spirit guidance; but I knew it not, as ye now know it. Not to us in that early age of the world's infancy, ere yet the manifestation of Divine Presence was plainly vouchsafed—not to us was it given to know as ye know, nor to be, in like measure with you, recipients of angel influence. Yet were we not without guidance. Socrates had his *δαίμων* who always attended him. My old master, Zeno, returned to guide me, as I have since discovered. All the great spirits who had been in their earth life pioneers of truth, who had fixed their eyes on the great light that was soon to dawn, and had dropped from the gaze of their fellows, with eyes fixed in expectation of the coming glory; all were now on earth again waiting for the realisation of the vision, which they dimly saw whilst yet incarnated. They knew little whilst on earth, but when the mortal was thrown off they saw, with the spirit-eye, the legions of spirits of the Most High, massed in preparation for the coming conflict with evil. They knew then what before they had dreamed of.

But the knowledge of spirit influence had never left earth altogether? Zeno controlled you. Did he ever make his presence manifest, as you to me? Did you know anything of the action of spirit on matter? Anything of trance-speaking or of psychic force?

We knew naught of the advanced science which ye know. We were the passive instruments in the hands of the spirits, who guided us as God willed. We acted by impression. We knew of spirit influence in the ancient Oracles. We scarce knew how, yet we felt that in these words we heard the utterances of the Great Ruler of all. The voice of the Delphic Priestess was in reality the voice of the Controlling Spirit, speaking through her, whilst her own intelligence was lulled. It was, as ye call it, trance speaking. The Philosophers were inspired, though we knew it not then. The Holy Virgins were recipients of spirit guidance in high degree. All in their measure, dedicated to religion, and seeking for the Truth, were aided. We knew naught of the means, scarcely of the fact. But at Delphi were given such manifestations of the power of spirit upon material objects, and of the use of material agency, as ye see in physical manifestations now.

Then God recognised and helped the stretching forth after Truth, even among those misguided heathen?

Friend, you speak rudely, and with haste, and ignorance of God. Those of whom I speak, and of whom I was myself one, sought for God, and good, as we had been taught. We had not your light: we had not your knowledge. We knew but little, but we used our knowledge. Happy for you, too, if the larger knowledge, and the clearer light vouchsafed to you, be used for good as ours was. The great God recognises all yearning after Him, whether it come from the struggling Stoic, in days of darkness and dismal dreariness; or whether it comes from the Spirit-taught soul who craves for somewhat, he knows not what, and, seeking, finds and frames a God; or whether it comes from that highly-favoured soul to whom a flood of light is given, and whose seeking after Truth is fostered and furthered by Angelic help. They are all in their several degrees but the recipients of the Divine energy, that blessed impulse which leads them to the goal on which their honest and pure hearts have been fixed. One merit they have alike, sincerity and earnestness, and love of Truth and Purity. This drew to them the influence which moulds their soul, and in this, and this alone, are they blessed. The search after truth has been confined to no age, to no clime, to no people, to no sect. It has been the answer of the honest soul to the brooding impulse of the Informing Spirit. The impulse has come from the guardian: the co-operation from the recipient of the impulse. God the tender Father has never left His sons in black darkness. He has always given them such light as they could bear. As they have grown in love and purity and truth, that knowledge and light have been given in fuller measure. But they have never been withheld, save when man's earthy nature has prevailed and has driven off the Guardians. Then darkness has supervened, and spirit guidance has been withdrawn. But man, not God, has wrought that deed.

(To be continued.)

BURYING ALIVE.

An interesting article on this subject, by Herr R. Wiesen-danger, appears in this month's Berlin 'Sphynx.' We translate from it some particulars of a society which appears to have been founded in America, with the humane object of saving people from premature burial:—

'As I had in my early youth frequent opportunities of observing instances of apparent death, I was interested in the question from that time onward, and various cases with which I was concerned—although I could do nothing to delay the interment—forced upon me the conviction that life, and, perhaps, even consciousness, were present in the subjects. About seven years ago, therefore, I welcomed with the greatest interest the information that a scientific association had been formed in New York for the purpose of receiving human bodies, in order to rescue those who might not be really dead. It was intended that a mausoleum should be erected capable of holding ten thousand bodies. These were to be laid without coffins in niches capable of being hermetically closed, and provided with electrical alarm apparatus. The mausoleum was also to have a ward for the treatment of the resuscitated, a dwelling for the doctor and warder, a chapel, and a machinery room. In the last-mentioned apartment a steam engine with a fan was placed beside a ceaselessly glowing furnace, and a system of pipes was to be arranged so that a constant supply of warm, dry air could be led into the cells, whence, having absorbed the moisture from the bodies, it would be carried back to the furnace and there burnt up. In this way two aims were attained; (1) putrefaction was prevented and the bodies mummified; and (2) no corruption could be spread, as the gases, drawn back into the glowing furnace, would be dealt with there. If a person only seemingly dead were laid away, the body would, through the constant supply of fresh, dry air, and the withdrawal of moisture, either speedily give some sign of life or die in reality. In the former case the electrical alarm apparatus would immediately give warning to the rescuer

in attendance. These ideas so aroused my interest that I determined to get up a similar association here. It was started, and we got together about sixty members. The police authorities looked favourably on the project, and saw the advantages which they would derive from the new mode of burial as compared with the old. Six years have now passed, and I am sorry to say that, at present, the scheme is itself as good as dead. The public upon whom we counted is so pusillanimous in the presence of the thought of death, that our propaganda aroused nothing but horror. Scientific men combated the idea that there could be such a thing as premature burial and endeavoured to cast ridicule on our efforts, and we have now, once more, dropped softly asleep. But the subject does not allow me to rest.'

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

£100 for a Genuine Spirit Photograph.

SIR,—Could you or any of your readers inform me through your columns—What is a *genuine* spirit photograph? Taking it from a spiritualist standpoint, having obtained what we considered genuine spirit photographs under all test conditions as asked for by 'Truthseeker' and his friends (see 'LIGHT' of February 1st and 15th), I met 'Truthseeker' and his friend by appointment; and I find now that he must have upon his sensitive film the likeness of his grandmother, or of some deceased friend whom he can recognise, or it will not be accepted as a genuine spirit photograph!

At a meeting on the subject, in which the late Mr. Traill Taylor took part with others, it was stated that should any human form or forms appear upon the sensitive film other than those the sitter was wishing for or thinking of, it would be an even stronger proof of the continuity of existence beyond this plane than if those came who were desired, and on whom the mind was concentrated.

TRUTH AND REASON.

[It would be absurd for anyone who professes a willingness to make a sacrifice for the truth to insist upon the condition that any picture which might appear on the photographic plate should be the portrait either of his grandmother, or some other relative. It is true that recognisable portraits have been sometimes obtained, but the occasions have been exceptional, and no medium has ever pretended that he could guarantee the presence of any particular spirit. Due precautions having been taken to make deception impossible, and all the manipulations having been left in the hands of the experts themselves, if a figure should be nevertheless found on the developed plate surely that should suffice, no matter whom or what the figure might represent. —Ed. 'LIGHT'.]

Mrs. Anna Kingsford.

SIR,—I can hardly think it possible that any right-minded person can seriously hold the theory put forth by Mr. Maitland in last week's 'LIGHT,' that persons who think themselves to be acting 'under divine impulsion' are at liberty to murder those from whom they differ in opinion. For this is really what Mr. Maitland's plea amounts to. Granting this theory to be sound, Sir Wilfrid Lawson would be justified in annihilating Lord Burton or Mr. Whitbread, and Mr. Athelstan Riley in doing away with Mr. Lyulph Stanley.

Any fanatic, in fact, might advance this theory to justify himself in getting rid of his opponents.

Mr. Maitland may say that Mrs. Kingsford was under the direct influence of the 'Gods.' How are we to know that? Mr. Maitland tells us she said so!

He was the bravest man in France;
He said so, and he ought to know.

This style of argument may be convincing to some, but not, I should imagine, to many.

To all appearances Mrs. Kingsford's revelation may be classed with those minor psychic outbursts which have troubled the world at intervals, such as the faiths of the Jezreelites, Shakers, and Harristites. It has, of course, peculiarities of its own, and amongst these may be noted the fine old Jacobean flavour of its 'scriptures,' which adds immensely to their impressiveness and makes it seem almost a profanity to criticise them or suggest their fallibility. However, 'By their fruits ye shall

know them,' and the practice and advocacy of murder in furtherance of personal views, however lofty, seem rather bitter fruit for any tree to bear.

In conclusion, I may say that I dislike vivisection exceedingly, but Mrs. Kingsford's method of dealing with it still more.

F. W. BENTALL.

SIR,—Allow me to express my sympathy with Mr. Waite, and to protest against Mr. Maitland's monstrous propositions, as also against I. G. Ouseley's irrational extremism in this matter of Mrs. Kingsford's alleged witchcraft.

Who are the Gods alluded to by Mr. Maitland, and where are their credentials of divine right to kill by means of murderous inspiration? And what is Mr. Maitland's 'plea of justification' for removing this act, or class of acts, from the category of those in which Mrs. Kingsford acted, 'in manner common to her kind'? Are the power and right to murder by means of will and magnetism the sign and seal of divinity? Or will Mr. Maitland claim for Mrs. Kingsford, or any other individual, the divine right to kill, as kings were wont to claim the divine right to reign? Let him answer, not in hermetic symbolism, the signification of which may vary as interpreting mentalities vary—not governed by any code of interpretation, howsoever high; but in the lucid language which is one of his great gifts, and 'under laws liable to no dispute by human passion, but secure in the Grace of Earth and Light of Heaven.'

Are these alleged phenomena of 'black magic,' however, possibilities of 'divine impulsion'? I do not believe it. I deny it; hurling my spiritual being on the front of the Satanic affirmation, under direct divine impulsion of our common humanity. Let the chosen instruments of the destroying Gods, and their adherents, remember the familiar proverb, that curses come home to roost.

As for I. G. Ouseley, with whom, as an anti-vivisectionist, I am in ardent sympathy, let me say to him that for us to term vivisectioners 'hyenas and wolves in human form,' and then hysterically to clamour for their destruction or confinement in a menagerie, would be to talk like monomaniacs, and to cause our folly to recoil on ourselves and on the noble cause we would serve. As one of old truly said, Wisdom is ever justified of her children.

Deeply sympathising with the life and work both of Mr. Maitland and of Mrs. Kingsford, I must yet aver, in regard to the mission of the true Redeemer of humanity, that the destroying function relates to evil, not to the evil-doer, who is the divine object of destruction never, but of salvation only and always.

W. BUIST PICKES.

SIR,—I consider Mr. Waite's review of the joint lives of Anna Kingsford and Mr. Maitland as a well-balanced notice of that extraordinary biography.

I especially agree with him in condemning the lady for her assertion that by her occult powers she compassed the deaths of Claud Bernard and Paul Bert, the cruel vivisectionists. But I do not believe she possessed any such occult powers, for, although she was a beautiful and charming woman and a fascinating writer, yet to know her intimately was to know that her occult powers were feeble, in correspondence with her generally feeble health; while she showed no signs whatever of possessing projecting forces, or of any compact with powerful or evil spirits.

But if she had such powers and used them as she describes, then she must have come under the censure of that Christ who says, 'Whoso hateth his brother is a murderer;' and who, as he himself suffered of devilish men the excruciating tortures of the Cross, exclaimed in his agony, 'Father, forgive them for they know not what they do.'

'The Perfect Way and the Finding of Christ' is, as a literary composition, a beautiful book, but it contains few ideas which have not been for centuries known to Christian mystics; its cardinal doctrine, *the Christ in us*, being the theosophic essence of the Gospels to all those who hold that mystical key which opens all locks.

In the last pages of Mr. Maitland's book, he calmly informs us that, being now guided exclusively by the highest spirits, he cannot but write with infallibility, and he then adds that he is the personal re-incarnation of St. John.

He does not deny the historic Christ, but he regards that fact as of quite secondary importance. But if he himself is St. John, and as such, the author of the fourth Gospel; and is that

'beloved disciple who leaned on his Master's breast at the Last Supper,' how can he regard that history as otherwise than overwhelmingly affecting?

The authorship however of the fourth Gospel, is a matter of dispute with many critical scholars, and that being so, are we asking of Mr. Maitland too much, when we say, Tell us plainly, did you, or did you not, write that Gospel? S. N.

The Ghosts at Hampton Court.

SIR,—It is only a *stranger* to Mrs. Russell Davies who could presume to write of her in the manner Mrs. A. Bodington has thought proper to do, in "LIGHT" of the 7th inst.

Mrs. Russell Davies, when visiting me in Scotland, read her ghost story to myself, and other members of my family, fifteen months before she made it public, and at that time spoke of alterations required to disguise, beyond recognition, the persons in her story.

In regard to Mrs. Russell Davies's ignorance of history, I fail to see what that has to do with clairvoyance.

As Mrs. A. Bodington has not, I presume, personally made Mrs. Russell Davies's acquaintance, I ask on what authority she permits herself even to 'think' that Mrs. Russell Davies did see what the latter affirmed she saw?

As to the fears of Mrs. Davies's powers as a clairvoyante ever being brought down to the level of crystal gazing, she may rest assured that such a thing could never occur, as Mrs. Russell Davies's reputation has been established too long for such a pitiable mistake to be possible. I, personally, have tested Mrs. Russell Davies's powers of clairvoyance, with other members of my family and friends, and I have no hesitation in saying that I consider Mrs. Russell Davies is the medium of the nineteenth century, in which my family and friends agree.

P.S.—I enclose my card. 'VERA.'

SIR,—Having seen in your recent issue Mrs. Bodington's criticism of Mrs. Russell Davies's 'ghost story,' published at Christmas in the 'Christian Million,' in which that lady accuses her of historical ignorance and inaccuracies, I wish to call attention to the fact that Mrs. Russell Davies only professes to describe the scene as it was presented to her, and this constitutes its chief interest.

I am well aware publicity must invariably invite criticism, and, consequently, Mrs. Bodington's remarks are not without their value; but surely it would be advisable before so readily ascribing ignorance to a medium of such recognised reputation to avoid displaying it oneself.

Being a friend of Mrs. Russell Davies, and, consequently, well acquainted with her views on all occult matters, I am positive no one could wish more than she does a very wide line to be drawn between herself and the two ladies Mrs. Bodington mentions, as far as their spiritual gifts are concerned.

Both Mrs. A. and Miss X. are, doubtless, genuine and honest exponents of what she terms the 'new psychology'; but surely Mrs. Russell Davies has done a far greater work during the twenty-five years she has indefatigably and fearlessly laboured in the cause of Spiritualism, and through her varied and reliable mediumship she has been the means of bringing conviction and comfort to hundreds.

The universal cry is, 'There is such a dearth of good mediums'; therefore, how doubly it behoves loyal Spiritualists to encourage and foster the development we so desire, and certainly to be staunch to those who by years of patient work and self-denial are entitled to such consideration. I have good reason to know that Mrs. Bodington has had no personal experience of Mrs. Russell Davies's mediumship in any phase, and consequently is not in a position to deny its existence, or to compare it invidiously with the crystal-gazing, &c., of Miss X. and others.

I believe Mrs. Bodington to be conscientious in her criticism, but the excess of her zeal has outrun her discretion. Because we have failed ourselves to grasp a reality, it is puerile to deny its existence. As a true Spiritualist yourself, I ask you as an act of justice to insert these few lines in your next issue.

March 15th, 1896.

EFFIE BATHE.

SIR,—I have read Mrs. Russell Davies's 'Ghost Story of Hampton Court' in the 'Christian Million,' and also Mrs. Alice Bodington's letter in 'LIGHT.'

Now, I do not know Mrs. Russell Davies personally. I have never seen her in my life, but in justice to her, I feel

bound to write to you that I wrote to her about a fortnight ago. It was after reading her book, 'The Clairvoyance of Bessie Williams.' I asked her if she could tell me anything of my brother who died six years ago, and she gave me a message from him; also a description of him. She also sent me a message from my father, 'of whom I had asked nothing.' He also sent his love to my little daughter, calling her by a pet name, that he alone called her.

Mrs. Davies also gave me many family names, and a description of an old lady who appeared to her, but did not speak. We all recognised her as an old nurse who died three years ago, who nursed me and my brothers from infancy, and also some of my children. I am writing this letter in common justice. There can be no thinking about Mrs. Davies's clairvoyance. It is a fact. HENRIETTE.

P.S.—You can give my name and address to any respectable person.

[We have received other letters to the same effect, but the above must suffice. We have pleasure in publishing these testimonies to the high quality of Mrs. Russell Davies's clairvoyant gifts. But in reality, so far as we are aware, they have never been questioned—certainly not by any person who has had experience of them. And it did not occur to us that Mrs. Bodington desired to do so. Her point was simply this—that the scenes which Mrs. Russell Davies described were incorrectly interpreted, as they did not fit the period to which they were assigned.—ED. 'LIGHT.']

Spiritualism and The Churches.

SIR,—In a recent issue of your truth-seeking journal there was a letter from Mrs. Britten, in which, if I rightly understand it, she invited an expression of view on the future propaganda of the spiritual movement. As an outsider—not identified with it—I should like to reply very briefly to Mrs. Britten, if you will allow me.

But, first, I must advance some claim to write on so difficult a subject. Of Mrs. Britten personally, also of another writer, of whom mention will be made presently—Mr. Gerald Massey—I can speak only as I found them—courteous, zealous, kind. I have the pleasantest recollection of both, and among my books are some generously given by the very able author of the 'Natural Genesis.' My acquaintance with the phenomena and progress of the movement has been obtained chiefly through its literature, as my effort in other ways of investigation was not particularly successful, although not altogether barren. After ten years of honest inquiry—often interrupted—amid much perplexity and discouragement—I of course admit the facts. It would be foolish and dishonest to deny either their possibility or their actual occurrence.

Further, the admission of their reality cannot be made without some recognition of their far-reaching significance. The simplest, most trivial phenomenon carries with it an import scarcely to be overrated, but how much more when there is such an accumulation of evidence. He to whom that evidence has come cannot remain quite the same man afterwards. To him has been granted a vision the remembrance of which abides. The iron of stern fact has entered his very soul.

Now, amongst a large number of books dealing with Spiritualism in its different phases and relations, it was my lot to come across Mrs. Britten's 'Three F's,' and Mr. Gerald Massey's four ponderous tomes (two volumes 'Book of Beginnings,' two volumes 'Natural Genesis'), and his lectures. These works are mentioned here, not as standing alone, but as typical of a large class of spiritual literature. Such may be regarded as very able books, containing an immense amount of thought-provoking matter, and written, I think, by authors who were pre-eminently seekers after truth.

But unfortunately these writers are not content with merely presenting the new-old truth. Their mode and manner of attacking Christianity and of assailing every sect of Christendom, from the great Mother Church of Rome down to the Salvation Army; their irreverent treatment of everything in the existing religion which is sacred and tender to numbers of our fellow men; their eagerness to destroy, knowing, as they must do, the difficulty of building up—this it is, I doubt not, which hinders the acceptance of the facts of spiritual science by the friends of religion. Mr. Massey's bitterness never ceases to astonish me, and is very much to be regretted. He writes like a man smarting under a deep sense of injustice, and this no doubt he felt.

I cannot but think that this stand of violent opposition to the existing state of things is a bad policy. It provokes conflict, bars the entrance of a clearer light into the Churches, and retards the mission which belongs properly to the higher Spiritualism. That mission, surely, was not to destroy religion but to strengthen it; not to degrade us to the dreary level of doubt and Agnosticism but to afford us some stepping stones of certainty in an age of restless unbelief, and to guide the faith of men on to real and true lines. We have to acknowledge that the Church still lives amongst us, and more than that, she is still the centre of spiritual aspiration, of benevolent effort, of much that is most sacred and venerable in this world. To a large extent she still possesses a vast attracting power, a long experience, an expansive heart. How much better it would be for all of us if the advantages claimed by the movement with which your journal deals, could be absorbed by her, and if room were made in her arms to embrace the many honest seekers after spiritual realities now found among scattered communities. In all this opposition there is a sad waste of power. The knowledge of the supernatural possessed by Spiritualists is greatly needed by the Churches, and, on the other hand, the help, sympathy, and control which the latter can afford is just as much needed by the former. Besides, the Catholic Church, according to Mr. Massey's own showing, has ever retained a large amount of the Ancient Spiritualism; she at least has never relinquished her hold on the supernatural; she has the line of continuity with the great past.

In one place he gives this startling passage, which the present writer has never been able to forget: 'The Church of Rome was the Christian Church with foundations in Egypt; and when historic Christianity hasn't a bit of ground to stand upon the Church of Rome will be able and prepared to say, "We never did really stand on that ground, and now we alone can stand without it. We are the one true Church with foundations in an illimitable past."'

As for the Church of England, we know her present claim is for an unbroken relation with the Early Church of the Fathers, and for the last fifty years she has been growing more like Rome.

The whole tendency of modern research seems destined to establish a Continuity of religious life more profound and far-reaching than either of these Churches is at present able to admit. Changes are taking place in both—none can foresee what is to come. The solid facts of spiritual science must sooner or later permeate them both, as they did at the beginning. If, therefore, Modern Spiritualism has really a life and a power to give, it would seem that the Church is the proper organisation for its reception and its full manifestation. At least so it sometimes seems to me.

S. KEYWORTH.

Invitation to Materialising Mediums and Others.

SIR,—Will you kindly allow me, through your paper, to make known that, at the request of some of my friends (who, like myself, are greatly interested in the phenomenon of materialisation), I propose holding a series of sittings with various mediums, for that phase of mediumship, subject to the following conditions:—

1. A reasonable fee can be charged, the cost of which will be shared equally by the sitters.
2. Should the medium wish it, their names can be submitted before sitting.
3. All meetings to be held in my séance room and my cabinet used.
4. That we sit, by preference, with a tiny red light, and in this case no test conditions will be required of the medium; should, however, complete darkness be specially desired, this will be permitted if the medium will consent to be examined before entering the cabinet, and to be attached to the chair whilst there.
5. No friend of the medium's can be present unless sitting amongst the sitters, holding hands on each side in the usual way.
6. In the event of no manifestations occurring at the first séance another sitting will be arranged at half the previous fee, to give the medium every possible encouragement and sympathy.
7. Should the sitters be unanimously agreed that the manifestations or materialisations are of a genuine and satisfactory character, they will do all in their power to further that medium's interest by private recommendation, and by signing a report of the sitting with their names and addresses for publication.

I wish it clearly understood that my object is to induce all honest mediums to come forward to exercise their precious gifts

under favourable conditions and sympathetic surroundings, placing upon them such restrictions only as are of mutual advantage, by protecting the medium from suspicion, and giving confidence to the sitters. I, therefore, earnestly invite correspondence from all available town or provincial materialising mediums, with a view to arranging sittings.

Also, should there be any vacancies, I would admit any suitable sitters through a friend's introduction, provided they will honourably conform to certain regulations necessary for the circle.

I am also open to arrange a sitting with any clairvoyant, palmist, astrologist, hypnotist, or psychometrist of recognised standing.

Thanking you in anticipation for your kind insertion of this letter,
(MRS.) EFFIE BATH,

9, Charlotte-street, Portland-place, W.

SOCIETY WORK.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Bradley, under influence, gave an interesting discourse. On Sunday next Mr. Preyss will give an address. Thursdays, at eight, public meeting.—W. MARSH.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. A. M. Rodger occupied the chair. Mrs. Hubbard, under influence, spoke on 'Heaven,' and was followed by Messrs. Rodger, Emma, and others on the same subject. Friends are kindly requested to secure tickets beforehand for the social tea on Good Friday.—T.B.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last we had a fine address from Dr. Reynolds on 'Spiritualism,' his cheering remarks being much appreciated by a large audience. Mr. Gozzett gave a recitation, and an enjoyable evening was spent. Mr. Walker will occupy our platform next Sunday. Thursday evening, a meeting for inquirers.—THOS. MCCALLUM.

THE SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD.—Mr. Horatio Hunt will deliver an inspirational address on Sunday evening, March 29th, at seven prompt. Subject, 'Spiritualism: Its Past, Present, and Future History; its Religious, Scientific, and Philosophical Aspects, and its Influences for Good or Evil on the Destiny of Man.' Impromptu poems and clairvoyant readings at the close. Silver collection. All are cordially invited.

SURREY MASONIC HALL, CAMBERWELL.—On Sunday last we had an impressive discourse by Mr. Long's guides. Next Sunday we shall have the pleasant ceremony of naming two infants, with an appropriate service. We hope our friends will kindly bring flowers. On Easter Sunday we intend to hold a special service, when Mrs. Bliss has kindly promised to assist us. Social evening on Easter Monday; tickets, 1s. All friends will be welcome.—A. E. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. S. Longville gave an interesting address upon 'What is Spiritualism?' dealing with the various difficulties and objections which beset the inquirer upon the threshold of investigation. At the after-meeting a member related some striking experiences; Mrs. Dowdall's 'Snowflake' concluding with successful clairvoyant descriptions. Speaker next Sunday, 6.30 p.m., Mr. Williams.—E.A.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The sixth annual conversazione was held in the Cutlers' Hall on Monday evening, March 9th, when about 500 friends gathered in social converse. The musical programme was a bright and attractive one, and a goodly number of clever artistes contributed towards the success of the evening's proceedings. During the evening Madame Hill played a piano solo with great *verve* and skill. Miss Alice Jeffery having sung, Mr. H. Scorch gave a humorous reading, which was much appreciated. Mr. H. Vincent sang and played a solo on the banjo, and Mr. F. Maxfield recited, with great dramatic force. Miss Mabel Mansell, Mr. J. N. Bowmer, Mr. F. Maxfield, Mr. H. Vincent, Mr. H. Scorch, Master Harold Dudley, Professor H. Hardy, Miss Danesbury, and others also contributed musical items. Among those present in the ballroom were Messrs. Jepson, H. G. Marsham, Dudley, H. Markham, W. Barnes, T. Holmes, H. Vincent, jun., W. Bowman (Manchester), W. Hardy (secretary), S. Hunter, and others. Professor H. Hardy held the company breathlessly attentive while he put a lady in a trance, which lasted more than two hours. Considered as a whole, the proceedings were decidedly a success.—'Sheffield Independent.'

TO CORRESPONDENTS.

'M. G.' (Mrs. D.).—We sent a letter to the address you gave, but it was returned marked 'Not known.'

MRS. ASHTON BINGHAM, 2, Milman-street, W.C., wishes to state that she will not be giving public séances after March 26th.